

The Great Awakening: A Study of Past Revivals

Celebration Church
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Lesson Two Worldwide Awakening

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven, and I will forgive their sin and will heal their land.

2 Chronicles 7:14, NIV

During the next few decades there will be two distinct moves of the Holy Spirit across the church in Great Britain. The first move will affect every church that is open to receive it and will be characterized by a restoration of the baptism and gifts of the Holy Spirit. The second move of the Holy Spirit will result in people leaving historic churches and planting new churches. In the duration of each of these moves, the people who are involved will say "This is the great revival", But the Lord says 'No, neither is this the great revival but both are steps towards it. When the new church phase is on the wane, there will be evidenced in the churches something that has not been seen before: a coming together of those with an emphasis on the Word and those with an emphasis on the Spirit. When the Word and the Spirit come together, there will be the biggest movement of the Holy Spirit that the nation, and indeed the world, has ever seen. It will mark the beginning of a revival that will eclipse anything that has been witnessed within these shores, even the Wesleyan and the Welsh revivals of former years. The outpouring of God's Spirit will flow over from the UK to the mainland of Europe, and from there will begin a missionary move to the ends of the earth.

Smith Wigglesworth, 1947 Prophecy

1. The Welsh Revival

- a. 1904-1905
- b. Florrie Evans
 - i. Joseph Jenkins church in New Quay, Cardiganshire
 - ii. "If no one else will, then I must say that I love the Lord Jesus with all my heart."
- c. Evan Roberts (1878-1951)
 - i. Theology student
 - ii. 26 years old at time of Welsh Revival

- iii. His popularity grew more than the Welsh Rugby team in their most successful year
- iv. It is said that thousands of the converts in the Welsh Revival died in World War 1, 10 years later
 - v. Prayed for revival for 11 years
 - vi. "I could sit up all night to read or talk about revivals. It was the Spirit that moved me to think about a revival."
- vii. "For a long, long time I was much troubled in my soul and my heart by thinking over the failure of Christianity...but one night, after I had been in great distress praying about this, I went to sleep, and at one o'clock in the morning suddenly I was waked up out of my sleep, and I found myself with unspeakable joy and awe in the very presence of the Almighty God. And for the space of four hours I was privileged to speak face to face with Him as a man speaks face to face with a friend. At five o'clock it seemed to me as if again returned to earth...And it was not only that morning, but every morning for three or four months...I felt it, and it seemed to change all my nature, and I saw things in a different light, and I knew that God was going to work in the land, and not this land only, but in all the world."
- viii. Thursday, September 22, 1904, Roberts attended meetings held by W.W. Lewis and Seth Joshua of the Calvinistic Methodist Forward Movement. In the morning meeting, Roberts was moved by a prayer that Joshua offered in the 7:00am, "Bend us." At the 9:00am meeting, Roberts was in considerable distress over his own spiritual state and began to pray:

"For about two minutes it was terrible. I cried out "Bend me! Bend me! Bend me! Bend us!...It was God commending His love which bent me, while I was nothing in it commend. After I was vent, what a wave of peace flooded my bosom...Then the fearful bending of the judgment day came to my mind, and I was filled with compassion for those who must bend at the judgment and I wept. Following that the salvation of the human soul was solemnly impressed upon me. I felt ablaze with a desire to go through the length and breadth of Wales to tell of the Saviour: and had it been possible, I was willing to pay God for doing so."
- ix. At another time, Evan had a vision of a hand and arm outstretched, writing on a piece of paper, 100,000. He sensed that God was tell Him 100,000 souls for Christ.
- x. On Sunday, October 30, Roberts was sitting in the evening service at Newcastle Emlyn, the Lord spoke to him about returning home to Loughor. The following morning, Roberts sent a note to his friend Florrie Evans, telling her of his plan to return home. He

then returned to Moriah Chapel at Loughor and told his minister Daniel Hones, what had happened. Jones told Roberts he was welcome to see what he could do, but the ground was stony and the task hard.

- xii. "I asked the young people to come together, for I wanted to talk to them. They came and I stood up to talk to them, and behold, it was even as I had seen in the church at Newcastle Emlyn...At first they did not seem inclined to listen: but I went on, and at last the power of the Spirit came down..."
- xiii. Eventually, all seventeen participants at the meeting found their way to Christ. Among them were Robert's brother and three sisters.
- xiv. The following evening, Roberts spoke to a larger audience at Pigsaw, a chapel of his home congregation of Moriah. Several from the previous night's meeting were present and testified of the joy of their new experience. The meeting lasted for three hours and was characterized by confession, prayer, and personal testimony.
- xv. "the meeting last night was left entirely to the Spirit's direction. Reflecting on it I realized that the Spirit was teaching obedience."
- xvi. On Sunday evening, the meeting proved to be a turning point. There was a second round of prayer, each praying in turn for the Holy Spirit to come "more powerfully." Two women were filled with the Holy Spirit and unable to contain themselves, began shouting loudly. People started shouting, "'No more, Lord Jesus, or I die!" Others cried for mercy, wept, sang and praised God. This, together with the sight of many who had "fainted or lay prostrated on the ground in an agony of conviction," was, according to historian Eifion Evans, "as unbelievable as it was unprecedented."
- xvii. By Tuesday, other ministers were holding meetings with similar results.
 1. Seth Joshua (1858-1925) for example: Had such a divine visitation at one of his meetings that Bibles were sold out, taverns emptied, and at least one ordained minister was converted to Christ
 2. Prayed for years that God would raise up someone from the coal mines to shake Wales.
- xviii. November 9, Roberts preached at the Bryn-teg Congregational Chapel at a meeting that continued for about eight hours amidst scenes of wild jubilation. The Western Mail: "A remarkable religious revival is now taking place in Loughor...such excitement has prevailed that the road on which the chapel is situated has been lined with people from end to end...Shopkeepers are closing early

- in order to get a place in the chapel, and tin and steel workers through the place in working clothes.”
- xviii. “The most extraordinary thing about the meetings which I attended was the extent to which they were absolutely without any human direction or leadership. “We must obey the Spirit,” is the watchword of Evan Roberts, and he is as obedient as the humblest of his followers...You can watch what they call the influence of the power of the Spirit playing over the crowded congregation as an eddying wind plays over the surface of a pond.”
 - xix. In January 1905, debate arose over Peter Price’s revival and Robert’s revival. Price called his revival the real revival.
 - xx. “Although public sympathy lay with Roberts, such criticisms, coupled with months of activity with very little sleep, began to take their toll, and he removed himself from public ministry for rest and renewal for a total of seven days beginning February 22 at Neath. This time of silence was a shock to the entire world, but Roberts very wisely did not succumb to the pressure to continue his work unabated. Afterwards, he continued his exhausting schedule for a little over a year. Then, in April 1906, Mrs. Jessie Penn-Lewis and her husband convinced the harried evangelist to take complete rest at the home in Great Glen, Leicestershire. The road to recovery proved to be long and arduous. Although people constantly attempted to visit him, the Penn-Lewisises very wisely refused almost all requests. From this time onward, Roberts kept himself out of the public eye.
 - xxi. David Matthews: “Lists of [criminal] convictions dwindled to nothing. Judges had, instead of the usual long lists of cases awaiting trial, blank sheets of paper without a single name.”
 - xxii. J.B. Jones, writing of the aftereffects of the revival, said that in 1930 the “atmosphere” of the revival still lingered in Wales.

2. 1905-1906, North America

- a. Welsh Revival at the beginning had world-wide impact
 - i. Wilkes-Barre, PA; Welsh people had settled and received word of Revival, which resulted in sudden revival in December 1904, which spread to other Welsh-speaking settlers in PA
 - ii. In 1905, reports of Revival were springing up around North America
 - 1. Taylor University in Upland, IN
 - 2. Baptist Temple in Brooklyn, NY, pastored by Dr. Cortland Myers

3. Methodist churches in Michigan
4. Chester Ralston's ministry in Fulton County, NY
5. Schenectady, NY, where many denominations were involved; moved by reports of the Welsh Revival, congregations joined together in prayer and meetings, which continued for months
6. Danville, KY
7. Asbury College in Wilmore, KY, classes became arenas for prayer, confession, reconciliation, restitution, dedication, and conversion. Most normal class activities were suspended. E. Stanley Jones committed himself to missions during these meetings, later becoming one of the best known missionaries of the twentieth century
8. A.B. Simpson's Gospel Tabernacle in New York
 - a. Nyack Missionary Training Institute:

“For three weeks preachers, teachers and students were lying upon their faces...Awful confessions were made...It began at twelve o'clock noon and went on until the next morning. God had struck with mighty conviction. Some tried to get away because they didn't want to confess, but they had to come back and go through with it. I declare unto you that, when the confessions were over, the might presence of God filled the place. We walked on tiptoe the atmosphere was so holy. We were afraid to hear the sound of our own heels in that school. If you ever heard thunder rolls of intercession, they went forth from that school. You could have heard the body of students a mile away. They prayed as one man, and everybody as loudly as possible, but you knew that God was behind those prayers. I believe that these prayers found their answer in the Pentecostal revival...for it was just about three months before the Spirit was poured out in Los Angeles.” (Carl Brumback, quoting Herbert Cox, Latter Rain Evangel, Oct 1919)
9. Yale University

3. Early Pentecostal Revival

- a. The Pentecostal Revival came as one of the greatest revivals in history, with its effects as important as the Protestant Reformation

- b. Originating within the background of the Holiness Movement in the mid to late 1900's, it birthed many denominations and church movements around the world, becoming today the fastest growing religious organization in the world
- c. The Pentecostal Revival traces back to daily meetings beginning in April 1906, for three years in a run down building on Azusa Street that once served as a Methodist church. It started with a gathering at a home on Bonnie Brae Street in Los Angeles, CA.
- d. William J. Seymour
 - i. African American Holiness preacher
 - ii. Blind in one eye due to smallpox
 - iii. Between 1895 & 1905, Seymour traveled to Indianapolis (1895), Cincinnati (1900), and Houston (1905) where he became a participant with the Wesleyan Holiness Movement
 - 1. Cincinnati: Evening Light Saints, Pastor Daniel S. Warner (1842-1895)
 - a. Warner born in Bristol (now Marshallville), OH
 - b. Attended Oberlin College
 - 2. "Evening Light" Term for Spirit by Warner / Early leader of the Evening Light Reformation
 - a. Early beginnings of Church of God Anderson, IN, Founded 1881, by Warner (forsake creeds/denominationalism & held to holiness teaching of second work of grace)
 - 3. Seymour was a waiter & attended Methodist minister Martin Wells Knapp's Bible school: God's Bible School, which taught Holiness doctrine, and a strong emphasis on Christ's imminent return, also believed in divine healing
 - 4. In 1901, Knapp resigned for what some think was pressure for his all-inclusive ministry, allowing blacks in his school and services
 - 5. In 1902, Seymour suffered from Smallpox infection
 - 6. Becomes ordained under Evening Light Saints, 1902. Travels for three years as an evangelist with Church of God Anderson, IN, and stops in Houston, TX, where his family had moved.
 - a. During this time he stopped in Chicago to meet John G. Lake who was working with Dowie. Seymour discussed with Lake how he had been praying for five hours a day because of hunger for God. During this time of prayer he reportedly held meetings in Lake Charles, LA.

- b. Stopped in Jackson, MS to see Charles H. Mason or Charles Price Jones (Christ's Tabernacle Church, wrote 1,000 hymns)
 - i. Jones & Mason were friends, often doing ministry together. 1907, their ministries split ways over doctrine of tongues.
 - iv. St. Mary's Parish, LA; Parents were slaves and Father served in the Civil War
 - v. Disciple of Charles Parham; had attended his Bible School in Houston, TX in 1905
 - vi. Parham's school in Topeka, KS had experienced revival during the beginning of 1901, which had been marked with the Pentecostal distinctive of speaking in tongues; Parham had experienced other localized revivals up until this time in various meetings
- e. Bonnie Brae Prayer Meeting
 - i. Led by William Seymour
 - ii. Home of Richard & Ruth Asberry, 214 North Bonnie Brae Street
 - iii. Known as the house where the Spirit of God fell on April 9, 1906
 - iv. Because of the large crowds attending these meetings, it was necessary for a new building (Azusa Street), which came to use within a week of the outpouring
 - v. "The news spread far and wide that Los Angeles was being visited with a "rushing mighty wind from heaven." The how and why of it is to be found in the very opposite of those conditions that are usually thought necessary for a big revival. No instruments of music are used. None are needed. No choir. Bands of angels have been heard by some in the Spirit, and there is heavenly singing that is inspired by the Holy Ghost. No collections are taken. No bills have been posted to advertise the meetings. No church organization is back of it. All who are in touch with God realize as soon as they enter the meeting that the Holy Ghost is the leader. One brother states that even before his train entered the city he felt the power of the revival. Travelers from afar wend their way to the headquarters at Azusa Street...As soon as it is announced that the altar is open for seekers for pardon, sanctification, the Baptism in the Holy Ghost, and healing for the body, people rise and flock to the altar. There is no crying. What kind of preaching is it that brings that? The simple declaring of the Word of God. There is such power in the preaching of the Word in the Spirit that people are shaken on benches. Coming to the altar many fall prostrated under the power of God and often come out speaking in tongues. Sometimes the power falls on people and they are wrought upon by the Spirit during the giving of testimonies or the

reaching, and they receive the Holy Spirit. No instrument that God can use is rejected on account of color or dress or lack of education.”

f. Events Preceding the Revival

i. Influence of the Welsh Revival

1. F.B. Meyer, on April 8, 1905 came to Los Angeles to preach and described the events of Welsh Revival after just visiting
2. Pasadena, CA, Lake Avenue Methodist Episcopal Church began experiencing revival after reports of Welsh Revival; some saying that there were nights every sinner in the building was converted
3. Joseph Smale, pastor of First Baptist Church in Los Angeles had gone to Wales, returned June 17 and experienced a 15-week revival of prayer meetings
 - a. In September 1905, he was asked to resign as a result of the meetings; He and others organized New Testament Church that began meeting at Burbank Hall.
 - b. A part of his church was Jennie Evans Moore, who lived in her own home at 217 North Bonnie Brae; later married William J. Seymour
4. Frank Bartleman had corresponded with Evan Roberts, asking for prayers for revival in Los Angeles
5. Julia W. Hutchins at Second Baptist Church in Los Angeles
 - a. Was forced to leave for propagating Holiness teachings.
 - b. Julia and those with her organized a small black Holiness Mission
 - c. They found accommodation at Richard & Ruth Asberry's home
6. Neeley Terry (cousin of Asberrys), who had gone to Houston (member of Hutchins mission) to work among black Holiness churches there. There she met Lucy Farrow, who was an associate of Charles Parham (NOTE: Farrow had introduced Seymour to Parham's school).
 - a. Lucy Farrow had received the Baptism in the Holy Spirit and spoke in Tongues in Kansas at Parham's ministry
 - b. Farrow was said to be the niece of Abolitionist Frederick Douglass
 - c. Lucy provided care for Parham's children while he ministered, and William J. Seymour would provide

- temporary leadership to her Holiness Mission in Houston, TX
- d. Dec 1905, Parham moved to Houston to start a Bible school on Rusk Street. Seymour was a regular attendee. Lucy Farrow also attended.
 - e. Neeley Terry came as a visitor and received the Baptism in the Holy Spirit and spoke in tongues
 - f. During this time, Hutchins moved her meeting from the Asberry's home to a store-front mission
 - g. In March 1906, Hutchins needed an associate pastor, and Neeley Terry recommended Seymour. Seymour was invited to speak, but had not yet received the Baptism in the Holy Spirit himself. He was convinced of Parham's message; thus his first sermon was on Acts 2:4.
 - h. After preaching, Seymour spent the afternoon with the Lees discussing doctrine. That evening, upon arrival to the mission, they realized there was a problem. Hutchins believed she had already been Baptized in the Holy Spirit, thought Seymour was doctrinally incorrect, padlocked the door to the mission and refused to let him preach the following service (She had never spoke in tongues)
7. Seymour felt compelled to continue his work in Los Angeles and stayed with and began praying, fasting, & preaching in the home of Edward Lee (janitor at local bank)
- a. The group that had been turned out of the Mission by Hutchins; the crowd at the Lee home couldn't be contained, so they returned to the Asberry home (NOTE: The Lees had a smaller home)
 - b. Seymour was attending these gatherings
 - c. At one of the meetings he laid hands on Edward Lee to receive the Baptism in the Holy Spirit. Lee did not received speak in tongues, but he was slain in the Spirit. His wife thought he had been harmed and called an immediate end to the meetings.
 - d. In late March/early April, Lucy Farrow and J.A. Warren came from Houston in response to Seymour's request for Parham to come help.
 - e. On Monday, April 9, 1906, an hour and a half before the meeting at the Asberry's, Edward Lee asked Lucy Farrow to lay hands on him for the

Baptism in the Holy Spirit. She laid hands on him and he burst forth in tongues.

- f. Seymour would take time for testimonies and prayed, then would preach from Acts 2 and had Edward Lee share his testimony
 - i. As Lee shared his testimony, he lifted his hands and began to speak in tongues
 - ii. Those at the meeting fell to their knees
 - iii. Jeanie Evans Moore (from Smale's New Testament Church) was seated at the piano. She fell to her knees.
 - iv. An 8 year old black boy was the first to be Baptized in the Holy Spirit, followed by Jennie Moore, and five others.
- g. Carl Brumback: "As though hit by a bolt of lightning, the entire company was knocked from their chairs to the floor. Seven began to speak in divers kinds of tongues and to magnify God. The shouts were so fervent—and so loud—that a crowd gathered outside wondering, "What meaneth this?" Soon it was noised over the city that God was pouring out His Spirit. White people joined the colored saints, and also joined the ranks of those filled with the Holy Ghost. Lydia Anderson being one of the first white recipients."
- h. As a result of these things, the Asberry's daughter fled through the kitchen door, terrified by what she saw.
- i. The participants of the meeting proceeded to the front porch of the house to continue services. Huge crowds were attracted as Jennie Moore began playing the piano and singing in what was thought to be in Hebrew. Seymour addressed the crowds from a makeshift pulpit on the front porch.
- j. Emma Cotton wrote: "They shouted three days and three nights. It was the Easter season. The people came from everywhere. By the next morning there was no way of getting near the house. As the people came in they would fall under God's Power; and the whole city was stirred. They shouted there until the foundation of the house gave way, but no one was hurt. During these three days, there were many people who received the Baptism who had

just come to see what it was. The sick were healed and sinners were saved just as they came in.”

8. It is said that Seymour received the Baptism in the Holy Spirit on April 12
9. Easter Sunday, April 15, Jennie Evans Moore took her neighbors, the Asberrys, to Burbank Hall for a meeting of Joseph Smale’s New Testament Church of which she was still a member
 - a. After the sermon, Smale invited testimonies, and Jennie Evans Moore too the floor and recounted what had taken place at the Asberry home. She then spoke in tongues and Ruth Asberry gave an interpretation.
 - b. Frank Bartleman was in this meeting and decided that afternoon to attend the meeting at Bonnie Brae to see what was going on